

# The Circular.

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## ANALYSIS OF LIBERTY.

[Home-Talk by J. H. N., Brooklyn, Dec., 1851.]

THERE is in most persons' minds a wrong connection between *personal independence* and *liberty*. It is not true that personal independence is necessary to perfect liberty, as I hope to be able to show.

We know that the Father and Son are *ONE*, and that the end of the work of Christ, is to make all believers one with him, as he is one with the Father; and also to make them "members one of another;" (John 17: 21;) and yet he is going to make all men *FREE*.—"If the Son shall make you free, *ye shall be free indeed*." From these premises alone we must conclude that there is no fundamental, legitimate connection between personal independence and liberty. If Christ is to make us all one, and yet make us all free, we infer with axiomatic certainty, that there must be some way to keep our liberty, and yet be members one of another, in entire submission to God and to the vitality of God's family. It can not be true that it is necessary that a man should be separate from all partnerships—entirely free from the control of others—in order to have perfect liberty. There is some great mistake in the popular theory that identifies liberty with personal independence. It is as clear as daylight, that not only Christ and all spiritual reason, but even the workings of the reason and instincts of mankind, are all directly tending toward *solidarity*—condensation and organization—interweaving of life and interests; and consequently tending toward the submission of one life to another. That is the centripetal force that is evidently moving the whole world, opening more and more free communication between man and man, and between God and man; and merging individuality in universal life. This is the inevitable tendency of things; and the question rises, Is this tendency contrary to liberty? Shall we lose our liberty in consequence of coming into connection with God, his Son, and the church, and surrendering our individuality

to the great organization of humanity? Is there any danger of our losing our liberty in this way? I say, no. The word that comes to us, sounding out from that same great organization is this: "*Ye shall know the truth, and the truth shall make you free*." Submission to the truth is not loss of liberty, but on the contrary, it is the way and the only way to find liberty. Christ is the living truth, and the expression "The truth shall make you free," is exactly the equivalent of that other saying "The Son shall make you free." There is precisely the same loss of personal independence in submitting to the living truth, that there is in coming into vital organization with other beings. It is the surrender of *SOLITARITY* to *SOLIDARITY*. This is the surrender that takes place in submitting to Jesus Christ, and to any personal influence in him.

We often hear arguments against the various forms of association and communism, on the ground that they are unfavorable to personal independence, as though personal independence were essential to liberty and the best growth of character. If it is true that personal independence is essential to true liberty and the best growth of character, then there are but very few persons who are well brought up; and we shall have to admit that God and nature have not provided for the proper education of mankind. For, in the first place, all the children in the world are in a state of subordination and personal dependence; and they constitute a very large portion of society. Secondly, all the women are in a state of subordination, and have not the advantages of personal independence. And thirdly, nearly all who labor for others—from slaves up to hired artists and editors—are not in a state of personal independence. Now taking out from the world all the children, all the women, and all the hired laborers, how many will there be left who can be called personally independent? Is it true that there is only a little top-sprinkling of mankind, who are being educated rightly, and are enjoying the proper conditions of life? Is it true that the great machinery of God's providence and nature have placed such an immense majority of mankind in a state of dependence, when it is an unnatural and pernicious state, in itself considered?

The two great principles of human existence, *solidarity* on the one side, and *liberty* on the other, are in their nature harmonious, although the forces concerned in them are apparently antagonistic, like the centripetal and centrifugal forces in nature. They are designed to act upon human life in equilibrium.

The resultant of both of these forces is the curved line of liberty and happiness. It is even plain that the centripetal is the main, original force from which the centrifugal is derived. The philosophy of Christ and of reason, teaches that liberty is the result of solidarity; that we are not to seek liberty directly, but to seek first solidarity, and liberty as the fruit of it.

There must be a disjunction of the idea of personal independence from the idea of liberty. There is a joint between them; and that joint we must find and sever, or surrender our hope of salvation. Personal independence must be expunged as an excrescence—an interfering, mischief-making idea. I bring my heart to Christ, the Spirit of Truth; merge myself in him, recognize myself as a member of him, and submit to his inspiration with perfect docility and subservience; become his *slave*, as Paul calls himself. Am I sacrificing my liberty in doing this? I am sacrificing personal independence most certainly. Let us find out if we can, whether I am sacrificing my liberty, or gaining it in this operation.

What is liberty? Liberty is *freedom to do as you please*. If you sacrifice your life to Christ, it brings you into rapport with him, and admits into your life the flow of his spirit; not merely to dictate your acts, but to modify and direct your desires, and harmonize your wishes with his. He sets before you objects, and sways your desires into accordance with them, and so harmonizes his demands with your passions. You can not do this yourself, neither can the world do it for you; and nothing but Christ can harmonize your wishes with what is demanded of you. You may imagine yourself to be as independent as you please; but you are still in a world where you have duties to perform. There is necessity of action. This is demanded and *commanded*, and no one can escape from it. The laws of nature compel all to do something. Work or die, is the universal rule. Now I affirm that it is Christ alone who can harmonize our wishes and tastes, with what we are required to do; i. e., it is Christ alone that can enable us to do as we please. So we *gain* liberty in losing our personal independence.

The objection to communism and solidarity, that a state of personal independence is the only condition in which character can be freely developed, is pretty much the same as the objection that personal independence is the only condition of freedom. For freedom is the only condition in which development and

growth can take place. It is simply an expansion of the same idea, in a practical relation. Let us examine this objection again. I merge myself in Christ; am I thereby making myself barren and impotent? Again I say, no: for I place myself in communication with immortal life—pure vitality of the intensest energy—the very essence of genius. I receive a new baptism of activity—the very best possible condition of growth and development. One might as well say that a plant is in danger of losing its growth in consequence of its being well rooted, as to say that we are likely to become stunted and barren by losing our personal independence in Christ.

It must be evident to any one who can understand the spiritual philosophy of the Bible, that the same objections that are made against solidarity and unity of interests, are really objections made against the whole scheme of the gospel of Christ; and if we follow them up, we shall find that they are objections to unity between the Father and the Son. If personal independence is necessary to genius and true development, then the Son of God was the most servile, barren character that ever lived upon the face of the earth; for he professed the most entire dependence on God. The motto of his heart was, "*Not my will, but thine be done.*" "Lo, I come to do thy will, O God." There is no personal independence where that is the language of the heart. Christ submitted himself to the will of the Father, even to stretching himself on the accursed tree. Here we see Christ's character, position, and theory; and we find no personal independence in it. And the objections of a large part of the Protestant world, and of all crude republicans, to the solidarity and organization that swallows up individuality in universal life, are objections to the life, character, position, and theory of the Son of God, and would demand the rending asunder of the Father and Son, and their personal independence of each other. I am free to say that our salvation depends on our getting rid of our personal independence; that personal independence is the greatest curse the devil has brought upon the world. The love of personal independence is, in its essence, the spirit of disobedience and personal pride; which if it can not be displaced, will send us with Lucifer, to the bottomless hell. Our salvation certainly depends on our believing in Christ, and confessing him. And what is it to believe in Christ and confess him? It is the surrender of *solitariness* to *solidarity*. Paul's confession was, "I live, yet not I, but Christ liveth in me." The whole theory of faith in Christ proceeds on the plan of raising our life up out of sin, death and damnation, by its partnership and identification with another and superior life. This is the only way of salvation—the only hope of the gospel—the hope of identification with Christ, by losing our personal independence. And the spirit that

stands up as the jealous champion of personal independence, is the very worst enemy of the gospel: it absolutely forbids the belief and confession of Christ, and is in point-blank antagonism to the union of believers with Christ, and of Christ with the Father.

### THE ONEIDAS.

BY S. H. R.  
XI.

#### COSMOGONY, RELIGIOUS BELIEF AND WORSHIP.

"Lo, the poor Indian! whose untutored mind  
Sees God in clouds, and hears him in the wind;  
His soul proud science never taught to stray  
Far as the solar walk, or milky way;  
Yet simple nature to his hope has given,  
Behind the cloud-topped hill, a humbler heaven."

THE Iroquois, without the light of revelation, had naturally enough formed very crude ideas respecting the creation of the universe. According to Schoolcraft, and earlier writers, they believed that before the earth was formed, Neo, the creator of all things, dwelt in the upper heavens—a region of lakes and streams, magnificent scenery, exquisite fruits and flowers, inhabited by beasts, birds, spirits, and also, as some said, by a race of men. At length Atahentsic, a female spirit, was convicted of an illicit amour, and cast from her celestial abode by Atahoacan, the keeper of the heavens. She fell upon the back of a turtle prepared to receive her, where, surrounded by a waste of water, she was delivered of twins, Inigorio, the "Good-minded," and Inigohahetgea, the "Evil-minded," or personified good and evil. Both have ever since been active in the universe; the former, in developing all things good and useful; the latter, in accomplishing wickedness and destroying the good effects of his brother's labors. There was great strife and hatred between the two.

Meantime, the back of the turtle expanded into this continent, or a great island, as the Iroquois have always considered it. They named it Aonao. Finally Atahentsic bore a daughter, who in turn brought forth twins—the parentage of whom, together with that of their mother, is not fully explained—and then died. One of these, Yoskeka, or Jouskeha, killed his brother, and then he and his grandmother, Atahentsic, ruled the earth between them. He became the sun, and she, the moon. Yoskeka begot a race of men that was destroyed by a deluge, after which, men were created from the lower animals. Such, is the Iroquois' account of creation.

The Iroquois had an imperfect conception of the omniscience, goodness and sublimity of the Supreme Being—whom they worshiped as the Great Spirit or Master of Life—though doubtless their religious beliefs appear to us still more dubious and contradictory through imperfect explanations. Morgan has clearly unfolded their modern theology. How far their views may have been modified by the teachings of the missionaries is not known, though it is probable that most of their beliefs have taken a more definite shape from contact with Christianity. Still, the unchristianized Iroquois of the present day assert that, for many generations before the whites came among them, their forefathers held the same beliefs and worshiped the Great Spirit with the same forms that

they now employ. But notwithstanding this, and the ample and emphatic testimony of the early missionaries, that the red man recognized a Supreme Being, recent writers, like Parkman, assert that the Indian's "gods were no whit better than himself," and that the idea of "the primitive Indian, yielding his untutored homage to one all-pervading and omnipotent spirit, is a dream of poets, rhetoricians and sentimentalists."

The Iroquois attributed unlimited creative power to the Great Spirit, but assigned him "invisible aids" to administer his will on earth. Of these, Heno, the Thunder, who controlled the rain and punished offenders, was most powerful. Tarenyawagon, elsewhere described, was another. There was a spirit of the winds and various other functionaries. In a word, every thing, animate or inanimate, had its spirit, which was either friendly or hostile to man. There were numerous wicked spirits that did the will of the Evil-minded by residing in poisonous plants, reptiles, witches, etc. Diseases and death were considered the work of evil spirits. Their belief in magic, witchcraft and superhuman agency was boundless. To guard themselves against the machinations of wicked spirits, each person at the close of the virile fast chose a "manitou" or "okis;" that is, a guardian spirit. They never revealed the names of their manitous, as they imagined if they did the charm was lost.

Belief in the immortality of the soul was almost universal among the Indian tribes. The Iroquois held that an invisible road extended from the door of every house on earth to heaven, on which the spirits of the good ascended to their eternal home. Only those who obeyed the commands of the Great Spirit were taken to heaven. The wicked were given into the hands of the Evil-minded to be tormented according to their crimes. Murder and witchcraft were punished with everlasting torments. Heaven was regarded as a place of inconceivable beauty and delight, though the notions respecting it were vague and airy. It was not a hunting-ground, as some tribes held. People there were not dependent upon food, and ate only for pleasure: hence, there was no need of hunting. Every kind of fruit grew in great abundance and perfection, and could be plucked freely. Sex was virtually abolished, though friends who had known and loved each other on earth, there lived in joyous and eternal communion.

The burial customs of the Iroquois throw light upon their religious beliefs. They supposed the spirit hovered about its former habitation some days after death, and that it could hear their expressions of grief and love. Consequently, the spirit was usually addressed by its former friends. The dead were formerly placed on scaffolds, high in air, till the flesh disappeared, when the bones were collected and packed in the family tomb, made of bark. Later, the dead were buried beneath a little mound in a sitting posture. A small hole was left for the spirit to pass in and out, should it wish to revisit the body. Weapons, food and other articles which the spirit would require while on its way to heaven, were buried with the dead and a fire was kindled over the grave each night till the spirit was supposed to

have taken its final departure. The journey to heaven was formerly a year long and very painful, but later was performed in three days. The period of mourning was ten days in length, after which the friends of the deceased held a feast of rejoicing, prompted by the conviction that the departed spirit had entered heaven and could never more be rendered miserable.

The Iroquois had no regular priesthood. Their primitive worship was conducted by religious councils, presided over by persons of both sexes, called "keepers of the faith," who were elected for the purpose. Naturally religious, the people entered into their simple rites with fervor. These consisted of addresses to the Great Spirit, his "invisible aids," and the phenomena of nature; of dances, songs, moral harangues to the people; etc. Hospitality, charity and respect for the aged were taught as religious duties. Their faith and mode of worship had an elevating effect on the moral character of the people. At the commencement of each council the people were exhorted by the keepers of the faith to confess their sins and promise to live a better life in future, the keepers of the faith themselves setting an example. Confession was made while holding a belt of white wampum in the hands. It is probable, though by no means certain, that this custom was borrowed from the Jesuits.

There were at least six regular religious councils or thanksgiving festivals annually. The first was the Maple Dance—held in early spring, when the sap rose in the trees and sugar was made—to return thanks to the maple for lending its sweet waters, and to the Great Spirit for his many blessings. In planting time, the second council, known as the Planting Festival, was called to supplicate the Great Spirit for a blessing upon the seed committed to the soil, and to ask that Heno might come with showers to moisten the earth. The third meeting, called the Strawberry Festival, was held to return thanks for the first fruits of plants. Sometimes a similar festival was held when the huckleberries were ripe, to return thanks for the first fruits of trees and shrubs. Each of these festivals lasted but one day. The ceremonies consisted of addresses, songs, dances, etc., and ended in a feast at twilight. At the strawberry festival large quantities of berries were mashed in trays of birch bark, sweetened with maple sugar, and then eaten freely by old and young, as a rich blessing bestowed by the Great Spirit.

The Green Corn Festival was the fourth in order. It lasted four days, each day's ceremonies being somewhat different from those of the preceding, but all ending in a feast of roasted corn and succotash. Next came the fifth or Harvest Festival, held when the corn was ripe, to return thanks to "Our Supporters," and to the Great Spirit who provided all things wisely and graciously for his children. It also continued four days. By "Our Supporters," or "Our Life," the Iroquois designated the spirits of corn, beans and squashes, which they fancied to be three very beautiful sisters whom the Great Spirit created to preside over these nourishing products of the earth. The three maidens were supposed to be inseparably attached to one another. There was an Iroquois legend that corn

first grew from the bosom of the Great Spirit's mother, after her death, and that it was formerly very easily raised, yielded much more abundantly than now, and had a kernel much more oily and nutritious; but the Evil-minded blighted its fruitfulness and made it degenerate in quality. When the corn leaves rustled in the breeze, the imaginative red man fancied he heard the beautiful maiden, its presiding spirit, weeping at the thought that the corn had diminished in fruitfulness and flavor.

The sixth religious council or New Year's Jubilee, lasted a week, commencing near the first of February. It was a far more important and sacred affair than either of the others, and exhibited in its various rites all the forms of Iroquois worship, including orations, thanksgiving concerts, social dances, games, interpretations of dreams, stirring the ashes on the hearth of every hut, and many other ceremonies of a mystical character. But the most important rite was the sacrifice of the white dog. It has been supposed that this sacrifice was made as an atonement for the sins of the people; but the Iroquois did not believe in atonement. They held that good deeds and bad were balanced at death, and the fate of the person decided according to the character of his life. The white dog was strangled on the first day of the jubilee and burned with many ceremonies on the fifth, simply that his spirit might be sent up as a messenger to the Master of Life, to assure him of the continued faithfulness of his people.

The Iroquois believed that the Great Spirit gave them the tobacco plant to be used in addressing him, and that he would not hearken to their petitions unless they were made while the smoke of the sacred plant, most acceptable to him, was ascending. Accordingly, they burned tobacco during all their petitions and thanksgiving addresses to the Great Spirit or his invisible aids, but not in addressing the subordinate spirits or inanimate objects. The following sentences, copied from Morgan's work, will suffice as a specimen of their method of addressing the Master of Life:

"Great Spirit, who dwellest alone, listen now to the words of thy people here assembled. The smoke of our offering arises. Give kind attention to our words as they arise to thee in the smoke. . . . . Preserve us from all pestilential diseases. Give strength to us all that we may not fall. Preserve our old men among us, and protect the young. Help us to celebrate with feeling the ceremonies of this season. Guide the minds of thy people that they may remember thee in all their actions."

#### THEORY OF UNIVERSAL GRAVITATION

IN an article in the January number of *The American Journal of Science and Arts*, Prof. W. A. Norton of Yale College offers a theory of the origin of gravitation, and, in fact, of the whole circle of the physical forces, which for its boldness and simplicity must command the closest attention of the scientific world. We can here mention only a few of the most interesting points of the theory. Instead of supposing an actual attraction between any two masses of matter, the professor deduces the gravitating tendency of all bodies from the action, under certain conditions, of a single force of repulsion exerted by every primary atom upon every other atom.

To understand how this force of repulsion produces gravitation, or apparent attraction, we must consider

the following principles, now generally admitted: (1st), that matter exists in at least two different fundamental forms, or conditions, viz.: that of universal or luminiferous ether which pervades all space, and that of ordinary matter directly recognizable by our senses; (2d), that all masses of matter of sensible extent are made up of distinct atoms; (3d), that, owing to inertia, every motion, or virtual motion, imparted to an atom, involves the expenditure of a definite equivalent of force.

Leaving out of view, for the present, all the bodies of ordinary matter in existence, we may confine our attention to the luminiferous ether uniformly disseminated through space. Every atom of this ether exercises a repulsive action upon every other atom of the same at all distances, this repulsive action consisting of a series of impulses, perpetually renewed, and propagated with immeasurable rapidity to an indefinite distance, with an intensity varying according to the law of inverse squares. Since the ether is uniformly disseminated, each of its atoms must be subjected, in an appreciable interval of time, to the same amount of force transmitted from every direction, and therefore can not experience any sensible displacement; but the united effective impulses that come into operation upon the atom, from any one direction, will be enormously great in comparison with the immediate repulsion between any two atoms.

If we now suppose two atoms of ordinary matter to be placed in this universal sea of ether, at any distance apart, each, by reason of its inertia, will intercept from the other a portion of the cosmical repulsive force acting along the line upon which they are situated; so that the repulsive forces acting upon each atom will not be the same from every direction, but the repulsive force coming to each atom from the direction of the other will be less than that coming from every other direction. Each atom will therefore be driven towards the other by the difference between the repulsive force coming from the direction of the other and that coming from the opposite direction. The two atoms will then gravitate towards each other just as if there were an actual attraction between them; and the elaboration of the theory shows that except at minute distances the effective force by which they will be urged towards each other will vary directly as their mass and inversely as the square of the distance. This being true of individual atoms of ordinary matter, would evidently be true of cosmical masses, and brings us from the one cosmical force of repulsion to the Newtonian laws of the mutual gravitation of masses, in all their precision.

#### SCIENTIFIC.

It has been found as the result of the examination of a large collection of lichens, made recently in New Granada, that about 100 out of 450 are species found also in Europe, as well as elsewhere in the Old World, proving the very cosmopolitan character of plants of this group. —*Harper's Monthly*.

A new gum has been introduced to the trade, obtained from trees in New Zealand; it is called "kourie," and has been found to be a most excellent, strong, and water-proof cement for caulking tanks and cementing pieces of glass, stone, or wood together. Before using, it is fused or mixed with one-third part of its weight of castor-oil.

SOME interesting observations were recently made in the Straits of Magellan by a British Hydrographical and Exploring Expedition. The much-vexed question as to the actual height of the Patagonians, of which such fabulous accounts were formerly current, received, of course, some attention; and it was found that they really are of a stature larger than the average; one chief measuring six feet ten and a half inches in height; several, six feet four; and the average of the men amounting to five feet ten to five feet eleven inches, or several inches more than the average of Englishmen. The women appear to be nearly as tall, in proportion, as the men. The Patagonians are of a fine physique, which is ascribed to their feeding upon the flesh of the guanaco, rather than upon fish and mollusks.

In the matter of snow protection, on the Union Pacific Railway, what has been done is, in brief, this: At all exposed points, permanent sheds, 8 miles in all, will be completed by Jan. 20; by which time 150 miles of snow fence will have been completed. The force engaged for six weeks on this work has numbered 300 men. The fence, of original design, and answering the end perfectly, merits a description. The supports (8 ft. apart) consist of two posts (2 x 6 in., 8 ft. long) joined together (by means of a bolt) in the shape of an X, at about one-third of the distance from the top. On the outside of these, common fence boards are nailed—three on the upper part of the one and four on the lower part of the other. In most places, two of these fences are built—the outer 100 feet from that nearest the track. The protection is perfect.

—Chicago Railway Review.

## THE CIRCULAR.

O. C., MONDAY, FEBRUARY 14, 1870.

### THE DOOR AND THE SUPPER.

"Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me."

THIS passage, uttered at the close of Christ's address to the Seven Churches, is commonly referred to conversion, or the primary acceptance of Christ by the believer. I would raise the inquiry whether it does not refer primarily to his Second Coming.

1. The main object of the discourse and of the book in which the passage occurs, is to announce the immediate coming of Christ, with its judgments and rewards. "Behold I come quickly," he says in a preceding verse.

2. It is addressed not to believers, but to the churches, who were assumed to have already received Christ, but who were nevertheless to be sifted by the Second Coming.

3. The expression "stand at the door" is duplicated by James, when referring to the Second Coming, he says, "Behold, the Judge standeth before the door."

4. The simile of entering a house is often used by Christ to describe his Second Coming. He is like the thief coming in the night; he is to be watched for; he is the bridegroom, who at midnight enters the house, and the door is shut.

5. The contingency of hearing, on which the reward is made to turn, is equivalent to the watching which Christ specially enjoined on the disciples with reference to his Second Coming. There were to be two classes in the church, one discriminated by the exercise and the other by the non-exercise of the quality of inward attention, and the glories of the Second Coming were only for the former. The wise virgins, the watchers and listeners, went in with the bridegroom, the others missed him. "In that night," said he, "there shall be two in one bed; the one shall be taken and the other shall be left." This is quite parallel to the proviso made in our text: "If any man hear my voice and open the door, I will come in to him."

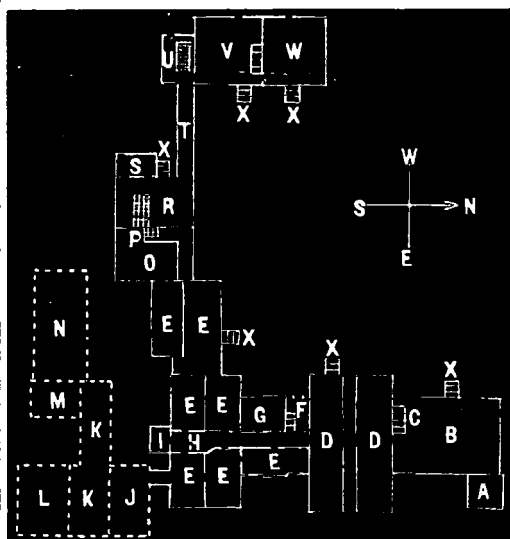
6. The reward indicated, seems to be identical with that which was to attend the Second Coming, viz., a supper—"the marriage supper of the Lamb."

In accordance with the foregoing view, the passage in question might be paraphrased thus: "Behold I stand at the door and knock. The coming which I foretold is about to take place. The last signs and signals of it have already been fulfilled. Those who hear my voice, will arouse and take the attitude of inward watchfulness and expectation. Their hearts will go forth to meet me; they will see me in my glory, and together in the resurrection we will enjoy the supper of our God."

This view does not exclude the application of the text to those progressive steps of acquaintance with Christ which are made by faith. In every new birth the believer may be truly said to sup with Christ. But it seems to me an added significance is given to his words in this case by connecting them with the impending glories of his Second Coming, then at hand.

G.

FOUNDATION WALLS  
OF THE COMMUNITY MANSION AND OUT-BUILDINGS,  
Showing the various Cellars and subterranean passages.



- |                                 |                          |
|---------------------------------|--------------------------|
| A. North Tower.                 | L. Dining-room.          |
| B. Cellar of North Wing.        | M. Bake-room.            |
| C. Staircase.                   | N. Wood- and coal-house. |
| D. D. Cellars of the Center.    | O. Earth-Closets.        |
| E. E. E. Cellars of South Wing. | P. Great Chimney.        |
| F. Little Court.                | Q. Great steam-boiler.   |
| G. Bath-room.                   | R. Coal-vaults.          |
| H. Steam-coil-chamber.          | T. Subterranean archway. |
| I. South Tower.                 | U. Engine-room.          |
| J. Cellar of the Old Mansion.   | V. Old Wash-room.        |
| K. K. Kitchen and Wash-room.    | W. Dye-room.             |

X. X. X. Hatchways.

#### EXPLANATIONS.

The scale of the plan is 99 feet to the inch.

The highway, running north and south, is a few rods distant from the east front. The railroad is on the west, running northwest and southeast. The Depot is about twenty rods southwest of the corner at U. The south front of the buildings is in full view from the railroad for half a mile.

The building on the south, marked with broken lines, is the Old Mansion, standing mostly on a lower level than the rest. It is a wooden structure, twenty years old, and is to be removed next summer.

The rest of the buildings are made of brick. The total length of the foundation walls is 1886 feet, containing 1525 cubic yards of stone.

The width of the entire east front (from A to L) is 248 feet; that of the brick part (from tower to tower) is 188 feet. The width of the entire south front of the brick part, including the building marked U V W, is 240 feet.

The Central Mansion, marked D D, with the North Wing and Tower, was built eight years ago. It contains the Great Hall, Reception-room, Library, two large sitting rooms, and many sleeping rooms.

The South Wing, marked F G E E, etc., with its Tower and various extensions to the west, was erected last year, and is not yet finished. It is to be occupied principally by children and infirm persons. Rooms near the Little Court, marked F, are reserved for the use of visitors.

The detached building on the west, marked V W, called the Tontine, was erected seven years ago. It contains the Printing-office, Spooling-room, Dye-room, etc. The basement, marked V, is to be fitted up for a Kitchen, and the room over it for a Dining-room, to take the place of those in the Old Mansion.

By the under-ground passages seen in the diagram, every part of the whole group of buildings, old and new, can be reached without going out-of-doors.

The steam-boiler at R heats all the rooms in the Main Mansion with its Wings and Towers, besides doing most of the cooking in the Old Mansion, and driving various machineries in the Tontine. We have ascertained by late experiments, that baking bread, roasting meat, and all the other necessary kitchen processes can be done by steam; and our intention is to use nothing but steam-heat in our new kitchen. Then we shall have but ONE FIRE on our premises—one man to tend it—one coal-vault behind him, where coal can be dumped by the cart-load. Then good-bye wood sheds, good-bye stoves, good-bye coal-scuttles, good-bye poker, good-bye ash-sifters, good-bye stove-dust and good-bye coal-gas! Hail to the one-fire millennium!

### COMMUNITY JOURNAL.

ONEIDA.

Feb. 9.—All in white. A foot of snow on the ground, and men busy with their snow-shovels, clearing the walks between the houses. We had prophecy, and sure signs of the coming storm. Night before last, as we were coming in from the Office at about 7 o'clock, we noticed that the week-old moon, with Jupiter glowing near her horns, was enclosed ever and ever so far away, in a pale aureole of glory. Then we bethought us, how, long ago, we had read in some wise tome concerning this sign, the causes of it, that it betokened storm, etc., and that the farther the halo was from the moon, the nearer the storm. So, as the halo was very far, we said, "It will certainly come to-morrow." And sure enough, yesterday, between ten and eleven, A. M., the snow began to fall, thick and fast, and continued till we were all snug in bed.

—Some of us tripped out through the snow, last night, to see the sign newly put up, at the Oneida Community depot.

—We have commenced "The Jesuits in North America," by Parkman, in our evening reading.

Feb. 11.—This morning the thermometer stood one degree above zero, and to-night it rains.

—We pity those who do not know what it is to laugh in concert with a hundred others. It is exhilarating. It is stimulating. It quickens the minds of those who are none too alert at seeing the point of things, it gives an additional zest to the laughter of genuine joke-lovers, and puts a keener edge on the jokes themselves. No matter if you do feel sober, to see every one around you laughing is contagious, and you laugh in spite of yourself, and it does you good, too. Even a Shaker's risibles would hardly stand such a temptation, we think. There is no estimating the amount of fun that the family has extracted, the past fall and winter, from "Hans Breitmann's Ballads." The laughter started at Wallingford. Then O. C., hearing of their mirth over the book, and being pelted through journals and private letters, with ludicrous quotations from its pages, took it up. We found the book all the funnier from knowing that W. C. was shaking its sides over the same wit. It takes more than one mind to see all the fun there is in a joke; but among so many, the chances are pretty certain that the family, as a whole, will get all there is. The poet says something about pleasures being enhanced by being shared; he never said a wiser thing. For we find that what is said above, about jokes, is true in regard to all pleasure.

—It is always a pleasing, picturesque sight, to watch the different classes, as they wend their way to the Seminary at the hours of recitation. The girls, like birds of passage, skim along the paths, wrapped in their gay, plaid shawls, scarfs, or snowy clouds, while, as a foil to their brightness, come knots of young men, suited in black, or some subdued color. Half a dozen times a day, does this scene occur. But perhaps the most interesting class of all, is that from four to five, P. M. It is not a young men and women's class at all, and does not belong to the regular school, though it recites at the Seminary. It consists of fourteen members, only one of whom is under thirty, the ages of the rest ranging from thirty to above sixty years. The following intercepted letter, was written by one of the members of this class to a friend at W. C.:

DEAR BROTHER:—As you were connected with our Philosophy class as teacher, before going to W. C., it may not be amiss to write you occasionally of our progress. The interest of the class does not abate in the least. We have just finished the chapter on Acoustics, and in our lesson yesterday, Mr. Underwood explained the difference between the ear of human beings and that of the lower animals. His remarks were followed by a desultory conversation, in the course of which, the question arose as to the amount of intelligence possessed by different animals. This led one after another to favor the class with anecdotes of horses, dogs, etc.

Mrs. S. told us that her father owned a dog that



would lie by the cradle when her babe lay sleeping, and she could go into another room about her work, knowing that the moment the child stirred or cried the dog would come and inform her by his whine. Mr. L. said that his father, when away from home, at one time, stayed later than usual; and the family being alarmed talked about him, expressing fears that something had happened to him, etc., whereupon their dog got up and walked off. They found afterwards, that he went in pursuit of his master, and met him two miles away from home. Miss D. had a dog, that before he was a year old would go and drive the cows, out of a certain lot, when she told him to do so. M. once owned a dog that every morning would go for the cows; and would also go and awake the man that was to go with him, though the man lived nearly a quarter of a mile off. Mrs. R. said, when she was a child, that she used to play with their family horse without any fear, but one time, on getting directly under the animal, her mother was considerably frightened lest the horse should step on her child. The horse, seeming to understand the feelings of the mother, gave a jump, clearing the child entirely. What made us laugh more than anything else was S. E. J.'s story of old Jenny; who she said, would on going up a hill, stop and look around to see if those riding were not going to get out and walk.

Mr. U. thought these incidents were interesting, but said he, "Let us proceed with our lesson," and so we did. Our next lesson is on the subject of Electricity. We expect to learn a good deal this winter, if we are middle-aged pupils, and do not belong to the regular school. We are thankful for our privileges and hope to make the most of them.

I suppose you are enjoying your new home, new occupation and new friends.

Truly yours, A. B. C.

WALLINGFORD.

—Cotton Mather's "Magnalia" is the book of our evening reading.

—One of William's fellow students at the Scientific School, has offered to give him some seeds of the great California trees. Perhaps we can make them grow on Mount Tom.

—Mr. B— gave us an interesting lecture the other evening, on the snakes of Connecticut—their habits, etc. He also gave an account of the fishes of this State, and of the attempts to raise shad and salmon in the Connecticut and Merrimac rivers.

*Evening Meeting.*—G. W. N. read the following passage from James: "Be patient therefore, brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early, and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh." He then remarked:

"This passage cannot be explained by any doctrine of the Second Coming that prevails now. 'Establish your hearts for the coming of the Lord draweth nigh.' The only way the churches can dispose of this expression, is by saying that it means death, or as if James had said, 'Now, brethren, be patient and encourage your hearts for you are going to die pretty quick.' That is absurd. James compared the situation of believers at that time to a husbandman who is expecting something good. Another point that impresses me in the above verse is the expression, 'Establish your hearts'—James does not say, establish your *bodies*, or *wealth*, or *reputation*, or any external thing; but, 'Establish your hearts.' That is very much in contrast with the talk and exhortations of the Grahamites and Water-cure folks. Their exhortation is, 'Establish your health.' In another place it is said, 'It is a good thing that the heart be established with grace; and not with meats, which have not profited them that have been occupied therein.' Those exhortations are very significant and appropriate when you remember what Christ said; 'Take heed to yourselves, lest at any time your hearts be charged with surfeiting, and drunkenness, \* \* \* and so that day come upon you unawares.' If instead of establishing your

heart with Christ you take a sensual and gluttonous course, your heart becomes dull and you will not see that day. It will come upon you unawares. You must keep your hearts established in order to meet Christ at the Second Coming. You have both an encouragement and a warning to do so. Your encouragement is, that at the Second Coming you will get your reward. The warning is, if you do not establish your hearts but overcharge them with surfeiting, that day will come upon you unawares and you will not see it.

W. H. W.—Probably a great majority of the people of those times were in a state in which it was impossible for them to know any thing about Christ's coming. It came upon them like a snare and as a thief in the night.

G.—At the present time we do not have the Second Coming to stimulate us and to look forward to. Still, I believe these exhortations are appropriate to us. We are near the point of entering into communion with the heavenly world; of understanding them and seeing them as the disciples did at the Second Coming. The exhortation to cultivate our inner life and perceptions is appropriate, whatever may be coming.

W. A. H.—We are living in the fullness of times. God is likely to manifest himself as truly to us, as he did to his church at the Second Coming.

G.—The exhortation I would give to the family is: Establish your hearts, in faith, with the same kind of patience and stability that the farmer has when he sows his seed and waits for a crop.

#### OUR WALLINGFORD LETTER.

Wallingford, Conn., Feb. 8, 1870.

DEAR EDITOR:—The winter, thus far, in southern New England, has been unusually mild. The Quin-nipiac has not been closed with ice. In fact, but little ice has yet been seen and none gathered into houses for next summer's use. Many of our days in January seemed full of the light and spirit of April, and a haze as of early spring rested on the brown fields and blue hills. The mild weather has been favorable for fishing, and several of the neighboring sportsmen, on recent occasions, swept sections of our river with a seine. Yesterday, about five bushels of fish, mostly suckers and pickerel, were taken at one haul. Some of the suckers were very large, weighing from two to four pounds each.

Wild game is said to be on the increase in Connecticut. Many sections are again becoming good trapping grounds. Our Quin-nipiac abounds with fine muskrats, and mink are quite numerous. This is due no doubt to the increase in the area of woodland. The tendency of population is to gather into cities and villages. Farms on the poor uplands, are abandoned or suffered to become overrun with woods. This affords increased shelter to the feathered and furred tribes, and their numbers multiply. If a sufficient degree of civilization and continence could be infused into the representatives of the *genus homo*, no doubt, deer could be again introduced into our forests, and once more become numerous. But for such a desirable result we must doubtless wait till that good time when Bible Communism shall have made a true home of this world, not only for all honest men and women, but for all useful animals.

I said our winter has thus far been mild, but to-day witnesses a positive change. From morning's dawn till starless night a grim, roaring "nor'easter" has been sweeping down upon us, whitening all the fields and piling drifts behind every available obstruction. With the change, which was preceded by premonitory symptoms for several days, comes the Snow Bunting—a somewhat rare bird in Southern Connecticut. To-day, when the storm was driving hardest, I noticed a large flock of them on the buckwheat stubble near the river. They were merrily moving about on the surface of the snow, gathering seeds from uncovered weeds or buckwheat stems. Their movements were as graceful as those of dancers. Their mottled plumage, tending predominantly to white, harmonized with the falling snow. The cheery life they were leading in the bosom of the storm had something almost electric in it, and seem-

ed to say that only a little hardihood is necessary to brave successfully and serenely the darkest weather, no matter if the storm be an inward or an outward one. The habitat of the Snow Bunting, during most of the year, is in the far north, where they breed. In winter they seek the more temperate regions. They are fond of congregating in flocks, and frequent open mountainous districts. They build their nests in fissures of the rocks or on grassy hillocks. Their appearance so far south as this is thought to indicate the approach of a cold term.

Do you notice, amid all the discussions of the relations of this country and Great Britain, the Alabama question, the Canadian Confederation, the Red River rebellion, and the like, the positive growth of a new and grand thought? That thought is the *Union and Confederation of the English-speaking world!* Here the old mother country with its teeming population, the United States, broad and fertile, home of great enterprise and new inspirations, Canada and the Maritime Provinces, Ruperts' Land and British Columbia, New Zealand and Australia, India, South Africa, Gibraltar and islands in every sea—an empire on which the sun never sets, with from seventy-five to a hundred millions of people—are all speaking the tongue of Shakespeare and King James's Bible! At present, the only ties of union between these many members are those of common blood, language and religion, and these have hitherto had only a superficial recognition. But there are indications that there is to be a flowing together of these outlying branches of the English-speaking race. Advanced and far-seeing minds begin to grasp the idea that the best interests of all these countries is in a common unity and confederation. Mr. Forster, a leading member of the British House of Commons, Vice-President of the Committee on Education of the Privy Council, in a recent speech at Bradford, in England, anticipated "the time when not only England and her colonies but all English-speaking nations will gladly enter into one great confederation." Within a few months another English gentleman of eminent culture, and great experience as a lawyer, journalist, politician and traveler, has sought this country as a home. This is Mr. Alfred H. Louis, a barrister of Lincoln's Inn, London, and formerly proprietor and editor of the London *Spectator*, the paper which, during the rebellion in this country, adhered most firmly and enthusiastically to the Union cause. Mr. Louis has devoted much study to the political condition of the British Empire, and of the English-speaking nations as a whole. The conclusion to which these studies have brought him is, "that the whole English family and dominion throughout the world, Great Britain, her colonies, her dominion in the East, will in its entirety at no distant day come into some form of political or federal connection with this Great Republic of the New World." He believes that this country is inevitably destined as a Preponderate Nation thus to assume the task of protecting, confirming, consolidating and extending the English dominion throughout the Oceanic and Eastern World. Under this conviction Mr. Louis has deliberately chosen to merge his English citizenship in that larger citizenship of the Great Republic which, in some form or other, he thinks will eventually and not long hence be shared by all who are now under the allegiance of the British Crown. He holds that the next great fact in the international history of mankind is to be the gathering together of the English race under the ægis of this Republic.

These are straws that show which way the tide is setting. The days of separation and conquest are evidently drawing to a close. Unity is to be the watch-word of the future—*koinonia* instead of war—Communism of individuals, of states, of races. We are at the turn of the tide. Separation, individualism, colonization, have had their day, and have been flowing ever since the Puritan emigration. Now the homeward call sounds—not to the old home, but to the New Home where the "mountain of the Lord's house is established." May the thing prosper.

Yours in *koinonia*, T. L. P.

## COMPETITION THREATENED.

Mr. Herbert Herbert writes to the Boston *Investigator* as follows:

"About four years since, Communism was discussed in the *Investigator*, and some one said it would not be done; and in a short article I asked that the why be given, and have been waiting for the reason all this time in vain, and after much inquiry I learn that it is done, and done well, consequently it is useless for me to wait longer for the proof that it can not be done. In the centre of the State of New York is a family of 230 persons that commenced twenty years since in a log cabin with very limited means: they are now living in palaces and much wiser and better people than they could have been in common society, well provided for all emergencies, and setting a powerful example of generosity to many outside their fold. Their paper is free to all, or one dollar if preferable, and it is worth many times that money when their religion is thrown away. They say, many Infidels call on them and admire all but their religion, and Mr. Noyes, the projector and leader, says he is of the opinion that Communism can not live without religion.

"Now, as I am one of those who think otherwise, this article is written to ask all Infidels that have a desire for Community life, or would like to have the thing tried and would give it a help, to send their address and so much of their means as they deem advisable to John Gray, Glenwood, Mills Co., Iowa, an excellent and ready scribe, but don't forget to send money to pay expenses of getting up a printed list of all the names and other matter necessary to be known by all. Let us teach these vain-glorious Christians that Infidels are not more disagreeable than themselves. \* \* \* \* \*

"All men are Associationists in some way, and many are looking to Association for an advance in some pet hobby—sometimes a very disreputable one—and some, I am pleased to know, have only the desire to associate for mental and moral improvement; and there is still a larger class than either, composed of individuals who are about as good as mankind are generally found, but who have failed to succeed in their battles with the sharpeners of trade to make themselves a comfortable home; some in middle life, and others apparently on the verge of the grave; some, and even not a few, are widowers that have no desire to marry, and in some cases are not able to defray the expenses thereto belonging, yet are quite able to do labor sufficient to procure all they need or even ask, if they had the advantage of an organization properly conducted.

"Every one wishes to be better off than he now is, and sees quite plainly that he could be if he was somebody else, or if only other people would do as he wants them; and when one becomes acquainted with these people he learns that they need, more than all else, some person to lean against who shall direct them; and when the direction comes, they fail to see that weak persons, mentally, must become the subjects of the stronger, and at once cry *Tyrant*. In fact, the class of men that object to being governed, need it the most; and without a strong government no community can prosper. All men are not equal, and never can be; and if friend Gray is strong enough to rule men to their advantage, or on the meeting of the parties they shall find a Kingly head, he will succeed in his scheme, and not otherwise. But push on, friend Gray. J. H. Noyes, King of the Oneida Community, did not know all that he does now when he commenced his career as a Communist; and his Community have certainly won the race against all others, and are now the best provided people in the world by their own industry; and, with the exception of their religion, (and without it Noyes says none can prosper), their Society is the pole-star for all men.

"But I think the greatest qualification for a Communist is to be a gentleman. Certainly, if people must be always babbling about religion they had better be all of one creed; then neither good nor evil will come of it, as no advance will be made."

[We advise John Gray and his Infidels to read "American Socialisms" before they go in very deep. Ed. Cir.]

## HISTORY OF "AMERICAN SOCIALISMS."

NOTICES OF THE PRESS.

[From the *Utica Herald*.]

THE HISTORY OF AMERICAN SOCIALISMS BY JOHN HUMPHREY NOYES. An important gap in the literature of certain phases of our national history is filled by this elegantly printed book. Perhaps in no other country has Social science met with more peculiar developments and exhibited itself in more striking and more widely contrasted manners than in our own. Hitherto, there has been no complete history of the Socialistic movements which have sprung up and died in America. Mr. Noyes has supplied such a history in a work which is remarkable for its candor, its thoroughness, and its thoughtfulness. The work possesses an unusual interest to us who live in Central New York, because it is from the pen of the founder and present leader of the Oneida Community, and may be said to have been written as an indirect defense of the peculiar doctrines of that institution.

Concerning its author, in whom our readers will naturally feel an interest, the book gives some interesting particulars. He was born in Brattleboro, Vt., in 1811; graduated at Dartmouth College, and studied law and theology at Andover and New Haven. The Finney revival in 1831 had a great effect upon him; he studied the Bible ceaselessly, prayed and advised with friends, which course "soon landed him in a new experience and new views of the way of salvation, which took the name of Perfectionism." This was in February, 1834. For twelve years thereafter, he studied and taught salvation from sin. When the Fourier excitement arose, he had already gathered about him a little circle of relatives and co-believers, who, while holding themselves aloof from the new movement, yet acknowledged the receiving of a new impulse from Brook Farm; and "thus the Oneida Community really issued from a conjunction between the revivalism of Orthodoxy and the Socialism of Unitarianism." It was not until the destruction of Brook Farm by fire, and its subsequent abandonment, that the Oneida Community entered upon the vigorous and growing prosperity which distinguishes it to-day. The bearing of the facts we have stated upon the general subject of successful Socialism will be seen as we progress.

This work is not wholly the result of Mr. Noyes's labors. In his opening chapter he tells us the story of a Scotchman named Macdonald, a printer, and a disciple of Owen, who came to this country and set himself to the task of collecting the materials for a history of American Socialisms. He died of the cholera, just as his labors were completed. Macdonald seems to have been a disappointed man, he despaired of the ultimate success of the Socialistic movements. Ten years after his death, Mr. Noyes came in possession of the collection he had made, and this collection forms the groundwork of the present history. But Mr. Noyes has so expanded the original plan, and has in some cases so widely departed from it, that this work is emphatically his own. Unlike Macdonald, he writes in a spirit of faith, and in a firm belief in the perpetuity and wide extension of the doctrines which the Oneida Community represents.

The Socialistic statistics given by Mr. Noyes are interesting. He names no less than seventy-five experiments—peculiar to this country—almost all of which died and made no sign. All of them are classified into two great movements, those of the Owen epoch, about 1826, and those growing out of Fourierism introduced by Albert Brisbane, in 1842. These two movements embraced above 8,000 persons, occupying over 100,000 acres of land and representing an immense amount of capital. They were effervescent and short-lived. The longest lived seventeen years. Most of them survived less than two. The first movement found its best exponent in the colony of New Harmony, Ind., established by Robert Owen in 1825. The second movement is best illustrated by the well-known Brook Farm experiment. Owenism and Fourierism, as Mr. Noyes distinguishes the two movements—thought distinct and hostile to each other—are not to be thought of

as heterogeneous and separate. "Their partisans maintained theoretical opposition to each other, but after all, the main idea of both was the *enlargement of home*—the extension of family union beyond the little man-and-wife circle, to large corporations."

Why did these experiments fail? In the answer, we catch the thread of Mr. Noyes's argument. The Owenites were the Bible men; the Fourierites the Liberals or Infidels. The former were the Revivalists, *per se*; the latter the Socialists, *per se*. Now, argues Mr. Noyes, the Revivalists and Socialists were each reciprocally necessary to the other. Revivalism can not stand alone; Socialism can not stand alone; but in their union they are strong and lasting. "The Revivalists failed for want of regeneration of society, and the Socialists failed for want of regeneration of the heart." Macdonald despaired of the success of the movement into which he entered heart and soul, because he failed to see wherein lay the cure for the troubles which he knew to exist. Noyes is triumphant in view of the future which he believes to await Socialism, because he is confident that in the Oneida Community the elements for Socialistic success have at last been united. That institution is based upon the regeneration of society hand in hand with the regeneration of the heart—the latter predominating.

There can be no doubt that Mr. Noyes is practically correct in his theory for explaining the short-lived success of the movements of Owenism and Fourierism. As a theory, it fits the facts of the case exactly. The question at issue, however, is whether their failure can not be accounted for without the aid of any theory. All these short-lived Associations were the offspring of theories. These theories were in all cases in practical opposition to the laws of human nature. They involved the giving up of all individuality. They destroyed the family relation (in the true and restricted sense of that word), which is the strongest of all relations. They assumed, in direct violation of the experience of ages, that the same motives, the same interests, the same feelings, can govern an entire community of individuals. They attempted to eliminate some of the characteristics of human nature, and graft on other foreign characteristics in their place. Thus they were visionary and impracticable; and thus, year after year, Communities, Phalanxes, Associations, have sprung up, prospered briefly, and died disastrously.

But in the face of these statements, we are met by Mr. Noyes and his co-believers, with the query: How then do you account for the continued and growing prosperity of the Oneida Community? Mr. Noyes's answer to this query is the direct and only result of his whole argument. It is the conclusion from the premises he every-where lays down. Mr. Noyes claims that its success is the result of a joint regeneration of society and religion. The Communists all hold the same peculiar doctrines of theology—what, it is unnecessary to explain; and they all belong, socially, to each other; there are no cliques, no families, but the one general family. Mr. Noyes cites as the result of their system, the material prosperity that has attended their united labors. We would rather claim that this material prosperity is the cause of the so-called success of their system. The Community owns one of the finest farms in the State; upon it are located several large manufactories, their produce is shipped to all parts of the country. They are held together by their rapidly growing wealth. They do not grow themselves; they are comparatively small in numbers; and the presence of Mr. Noyes himself as a leading and controlling spirit, has doubtless always done much to keep out the spirit of dissension. With the peculiar system of social life which governs this Community we have here nothing to do. They claim that it is the only Biblical, the only natural, the only true Communism. The world generally believes that it is merely the doctrine of free-love, hidden under a cloak of theology. No amount of argument would materially change the opinion of either the world or the Oneidas.

The book is remarkably well written. It is evi-

dently the work of a man who has read much and thought much. It is the expression of an earnest and enthusiastic conviction, and yet it is moderate and unbigoted. It is in the main a mere statement of facts, the deductions being notably true and carefully made. Mr. Noyes reasons wholly by the inductive method, and thus fortifies himself in his peculiar views. His book will not be an influential one. Experiments of the kind he describes are becoming rarer every year. We differ with him in the belief that the movements of Owenism and Fourierism affected the whole national character of our people, and left an impress that can never be effaced. They were merely excrescences on the body politic—the result of a system diseased and out of order. They were too spasmodic to be lasting in their influence. Therefore this book will be chiefly valuable in the future as a curiosity. Meanwhile it will attract new attention to that “peculiar people” in our midst, who love each other indiscriminately and make rat traps for a living.

[From the *Evening Post*.]

#### SOCIALISM IN AMERICA.

There are probably few thoughtful men or women in this or any other civilized country who have not dreamed a dream of a better organization of society, of a social system in which drudgery should cease to be hateful, labor exhausting, or fortune doubtful; in which thieves should no longer steal, and the wicked would cease from troubling.

That the present social system of Christendom is very imperfect; that in many ways it increases the burdens, hardships and risks of life, even among the more fortunate classes, to quite as great a degree as it adds to their comforts and enjoyments; that it fails in eradicating vice and crime; that in some ways it lamentably increases selfishness, and sets man against man; that in short it does not solve many of the most important problems, or meet many of the most important wants of man and mankind, all this has been felt by every man and woman who gives a thought to any subject beyond to-day's dinner or to-morrow's toilet. We are not living in the millennium—as Mr. Carlyle has taken pains to explain to us in many volumes. The whole burden of modern essay literature is, the Miseries of Human Life, meaning life in civilized countries; things are not all for the best in the best of all possible worlds; and Emerson's essay on “Compensation,” wherein we are solaced with a view of the miseries of our more fortunate neighbors, still speaks a sort of cold New England comfort to the hearts of all who read it.

It is natural, then, that every organized and set attempt to create a better form of society should attract almost universal interest and sympathy. The plans of Owen and Fourier are the delight of young enthusiasts; every effort at Communism is sure of the sympathy of mankind, for at heart every generous man is a Communist; in our dreams we are still “as those who seek a country.”

Mr. John H. Noyes, the head of the Oneida Community, is therefore pretty sure of a large audience for his “History of American Socialisms,” just published by Lippincott in Philadelphia. As the chief and founder of one of the few peculiarly successful attempts at Communism, Mr. Noyes speaks with authority; and it is probably not his fault that his history—the chronicle of many failures, and few, very few successes—is perhaps the hardest blow the Communistic faith has received. Socialism has been written and preached against, time out of mind; but Mr. Noyes comes with a big book full of hard facts, to convince all men who seek for better things that they need not wander that way.

Of course he does not mean this; for he is a zealous Socialist. Nor is it in the numerous failures he records that Socialism receives its bitterest discouragement, but rather in the successes.

About eighty different attempts at Communism have been made in this country. Of these by far the greater number are classed by Mr. Noyes as belonging to what he calls the Fourier epoch; only eleven, if we count rightly, belong to the Owen

epoch; and a few—as the Shakers, the Dunkers and the Oneida Perfectionists—stand apart, as bodies of men bound together by peculiar religious tenets.

Take notice that only these last have succeeded, or, to speak more accurately, continue to maintain the struggle for life. It is probably true, as Mr. Noyes suggests, that Communism is impossible, at least in this age of the world, unless those who attempt it are bound together by some form of religious belief; only by this supreme influence can selfishness be sufficiently eliminated.

But, taking this for granted, we have a right to ask, What has religious Communism done for those subject to its influence, and for the world? Here Mr. Noyes gives us too little information; but what he gives is of a kind to repel and discourage rather than attract.

His Oneida Community is an undoubted pecuniary success. If we set aside the repulsive part of its religious doctrines, and look at it as a society of men and women voluntarily throwing all the products of their labor in common, what have they achieved? They have, according to their own account, made housekeeping somewhat easier—but at the expense of many of the sweetest and holiest pleasures of life; they have insured themselves against want in their old age; they have somewhat lightened the daily tasks of laboring men and women—for the average day's work for the last year was but seven hours; and finally—and the best of all their achievements—they have done thorough and honest work: their traps are famous, their canned fruits were the best in the market, their silk twist sells every-where, and this book of Mr. Noyes, which they printed at their Wallingford Office, is the best specimen of typography which we have lately set eyes on.

In short, they have “got on.” If they were beavers, they could not have done more—nor less. Their experiment, as that of the Shakers, Dunkers, and other religious Communists, proves that if anywhere a number of men and women will unite their efforts, live frugally, abstain from strong drink, and submit themselves to the management of a competent head, they can save money. To prove so much has a certain value. To the German laborer, to the English peasant, to any human being oppressed by circumstances too powerful for his unaided arm, their example will be a help and encouragement.

But to the strong, the hopeful, the enterprising, what a dreary picture it is; what a flat, stale and unprofitable prospect; in what narrow limits their lives run; how awful this eternal calm!

Trades-unions, said a wise man, are out of place in any country where the mechanic can by diligence and prudence hope to become an employer of labor. So we may say that Communism, as depicted by Mr. Noyes, can have but small attractions for men in any country where by industry and thrift the common laborer may fairly expect to become the owner of a house and land.

Mr. Noyes is what would be called a “plain, practical man.” He tells us nothing of the future of successful Communism. We can only guess how he would rule a state, or what such a Community as his could do for science or art; with what history, or poetry, or architecture, or painting, or sculpture, they would illustrate their age; what they would do for glory. The bee is a very respectable insect; but a honeycomb is a somewhat monotonous object, and as we read Mr. Noyes's complacent account of the success at Oneida—which we do not mean to undervalue—it seems to us that mankind building interminable honeycombs would be but a sorry spectacle.

It is because Mr. Noyes lays so much stress on the dollar-and-cent view that his book is unsatisfactory. We should like to have heard what kind of intellectual and spiritual man is developed by his system. But of the souls he gives us no glimpse. They have enough to eat and to wear, and it costs but little; that is the beginning and the end. But have they vigor, have they strength, have they self-sacrifice, have they noble and elevating thoughts, have they wit, or humor, or art, or science, or genius or individuality in any form? Will they return, by-and-by, something, some small thing of great value, to that society from which, after all, they get all that makes their lives brighter and more enjoyable than that of so many industrious beavers? Of all this Mr. Noyes says no word—and that is the reason why his book must be a bitter blow and sad discouragement to all who hoped much from Communism, and turned to him for evidence.

#### ITEMS.

THE Spaniards are said to be gaining ground in Cuba.

THE British Parliament was opened on February the 8th.

A PARTY of ladies have established a banking house in Wall St.

PARIS makes little watches no bigger than a three-cent piece, but the price is \$200.

W. HERWORTH DIXON, ex-editor of the *Athenæum*, will edit a new paper called *Light*.

THE French government has excluded the Papal currency from general circulation in France.

PETER T. WASHBURN, Governor of Vermont, died in his fifty-sixth year, after an illness of several weeks.

REPORTS from Fort Benton state that the Indians are suffering from small-pox, and are in much distress.

SINCE the transfer of the British telegraph lines to the government, domestic telegraphing has increased one-third.

A NEW cable is to be laid from Wales to Rhode Island. The contract for the cable, to cost £600,000 has been signed.

MISS AMELIA HOBBS has been elected justice of the peace for a township in Illinois, by a majority of twenty-six votes.

FOUR American citizens from New York city were assaulted by soldiers, and one of them was murdered, in a street in Havana.

THE final obsequies of Geo. Peabody took place on the eighth, Prince Arthur and Admiral Farragut attended the ceremonies.

THE United States Senate has rejected the President's nomination of Ebenezer R. Hoar as Associate Justice of the Supreme Court.

DR. TSCHUDI in his “Travels in Peru,” says of Lima, that, at an average, 45 shocks of earthquake may be counted on in the year.

THE Viceroy of Egypt has concluded to send his iron-clads to Constantinople, but will withhold the rifles manufactured for him in Europe.

THE inundation of the Nile has this year assumed the proportions of a flood. It was never known so high. The damage is estimated at \$40,000,000.

THE Spanish Government has sent authority to its minister at Washington to make treaties of peace with the republics of South America.

THE Mormons are collecting petitions, signed by the Mormon women, in opposition to Cullom's anti-polygamy bill, and are sending them to Washington.

A VARIETY of charges are circulating against Senator Revels, which, if substantiated, will probably prove an obstacle in the way of his admission to a seat.

AN additional postal convention has been concluded between the United States and Italy whereby letter postage is reduced from 15 to 10 cents per half ounce.

It is officially announced that at the beginning of the next collegiate year, females will be admitted to the University of Michigan on the same terms as those on which males are now admitted.

SINCE the meeting of the Ecumenical Council, seven of the Prelates have died. The Council will soon deliberate in common on the opportuneness of the discussion of the dogma of Papal infallibility.

CAPTAIN C. F. Hall, speaking of his proposed expedition to the North Pole, says, he confidently believes that he will be able to reach the North Pole and return in three years; but should he find that it would require one or two additional years to complete the object of the voyage, he will continue that time.

RIOTS have occurred in Paris in consequence of the arrest of M. Rochefort; the mob raised barricades in the streets and assaulted the police: over three hundred persons have been arrested, but nothing very serious is anticipated from the riot. All the editors of the *Marseillaise* have been arrested and the paper has been suspended. The *Journal la Mière* has also been seized and its directors arrested.

## HISTORY OF AMERICAN SOCIALISMS.

### What the papers say of it.

[From the New York *Weekly Times*.]

.... Few books more interesting than this have been published in this country. .... Mr. Noyes's history has the advantage of dealing in a vigorous and lucid style, with what is itself of intrinsic interest. .... He points out the difference between the Owenites and Fourierites—the Revivalists and Socialists—the Bible men and the Liberals or Infidels, with remarkable discrimination and vigor.

[From the N. Y. *Evening Mail*.]

The history of these movements must necessarily be a most valuable contribution to social philosophy, and it is matter of congratulation that the work has been so well done. .... The book is well-written, the work of a clear-headed and fair-thinking man. It is mostly a statement of facts, the deductions being notably few and careful. It is a work that demands the earnest study of all students of Sociology. It is interesting too to all men of wide sympathies and generous culture.

[From the New York *World*.]

This history of American Socialisms really fills a gap which has not even been touched upon. .... It is written with clearness and force. Its method is admirably lucid; and in all mechanical details, it is admirably got up.

[From the *Independent*.]

.... A remarkable book, both in its subject-matter and in its treatment. It is the first and only attempt, with which we are acquainted, to give a history of American Socialistic movement. .... Students of Social Science will find in Mr. Noyes's book altogether the best, if not the only, historical compend on the subject. In fact, the book and its author are themselves psychological studies.

[From the New York *Observer*.]

.... A large and beautiful octavo volume. .... The appearance of such a book is significant. Few Christian people are prepared to believe that Socialism has become so wide-spread as to justify a work like this, to give facts only, without entering into the discussion of the morality or policy of the practice.

[From the *Hearth and Home*.]

.... A more interesting record can hardly be conceived. .... It is a valuable contribution to the social and religious history of our country, and gives important information that may be looked for in vain elsewhere.

[From the Philadelphia *Morning Post*.]

.... A work at once curious and interesting. .... It presents facts clearly, briefly and well arranged. .... The reading public are under obligations to Mr. Noyes and A. J. Macdonald for the labor they have expended.

[From the Philadelphia *North American Review*.]

This volume is one of the most curious that has been written for years. It fills an untouched, but very interesting void. It is an able compilation and argument. Few will concede its premises, assertions and conclusions; nor is it desirable that they should. But the fairness of the record, and its unparalleled fullness must render it a text-book in discussions relating to Socialism and its efforts.

[From the Chicago *Advocate*.]

The contents of this book have a value historically to the student of human nature and of its religious and social developments, though the things stated are such as will be viewed with little complacence. The author belongs to the noted "Oneida Community," whose canned fruits are excellent, and whose social morals are devilish. He gives a well considered and apparently authentic account of the various Socialistic experiments made in this country under various inspirations and auspices, Infidel, Fourierite, Spiritualistic, Shaker and Perfectionist.

[From the St. Louis *Democrat*.]

This elegant octavo is the first systematic account of American Socialisms that has been written. It

will be valuable as a work of history as well as entertaining to the general reader.

[From the Utica *Herald*.]

An important gap in the literature of certain phases of our national history is filled by this elegantly printed book. .... Hitherto, there has been no complete history of the Socialistic movements which have sprung up and died in America. Mr. Noyes has supplied such a history in a work which is remarkable for its candor, its thoroughness, and its thoughtfulness. .... The book is remarkably well written. It is evidently the work of a man who has read much and thought much. It is the expression of an earnest and enthusiastic conviction, and yet it is moderate and unbigoted.

[From the New Haven *Palladium*.]

.... A work of great interest to the student of strange phases of modern society. .... Mr. Noyes writes with rare impartiality, and has made an important contribution to the history of Socialism.

[From the Edinburgh *Scotsman*.]

.... A curiously interesting volume. .... Mr. Noyes seems to have given to the study of the history of the Communities a great amount of patient and careful thought.

[From the New York *Evening Post*.]

This book is the best specimen of typography which we have lately set eyes on.

[From the Cincinnati *Chronicle*.]

An original, faithful and elaborate work. .... The author writes in a peculiarly transparent style, is evidently a man of mark, and from the general tone of his work, would hardly be charged with eccentricity or lack of sound practical sense, unless in developing some of the peculiar tenets of the Oneida Communists. .... A finer specimen of book-making, mechanically considered, we have rarely seen, than is this large octavo of 678 pages, wholly printed and executed by the members of the Wallingford branch of the Oneida Community.

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All who have paid in advance, and those who have applied for, or requested the continuance of the paper, since the first of January are excepted from the above notification. Our subscribers may rest assured that we are hearty in offering the CIRCULAR freely, as heretofore, and that the discrimination used in the present notice is only such as seems to be necessary to protect us from needless expense,

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### PUBLICATIONS.

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